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John Nicholl Vicar of Wytham Suffex 1757 Recd
FOR THE

Orthodox Christian:

OR,

A Discovery of the *Presbyterians* False
Exposition of Scripture. With their Observation
of *Christmasse*, and of the Oath of
the *Kings Supremacy*.

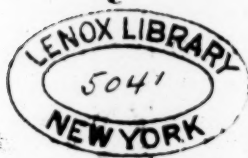
Sent in a Letter to his Honored Kinsman

Robert Broke, Esq;

By WILLIAM ATWOOD, Gent.

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To his Honoured Kinsman
ROBERT BROKE, Esq;

Worthy Cousin,

olour upon Colour, is no good Heraldry; & an Epistle Dedicatory unto an Epistle, is very strange: Yet have I examples hereof from some men, farr more wise, and learned then my self; who of many men stand in need of most Apologies, Pardons, and Excuses: yet while I my self go about the making or begging of these, hoping so to purge, or acquit my self, I do but become the more faulty, and so contract the more guilt, and render my self the more unexcusable, as the indigent, and inconsiderate Prodigal, endeavouring to discharge the old Usurer with new Interest Money, sinks the deeper into Debt; as a Man in a Labyrinth: or as Birds and Fish in their nets, are the more at a losse by their labouring after a getting forth. Yet being confident, that Godness, Candor, and Affability cannot be wanting in your Breast, where all Virtues, and Accomplishments, in a most eminent degree, so happily reside; I presume to approach unto you, although even dazzled with the splendor, and brightness of your glorious Virtues: and because you are a Wise, Good, and Charitable man, I therefore adventure to present unto your

The Epistle Dedicatory.

Patronage and Tuition, this Off-spring of my Brain, the Childe of my Dear Minerva : I could also, because you are Grave, and a Kinsman of mine, perhaps, as heartily commend to your Thoughts, the Fruit of my Loins, as the Lines of my Pen : But for the present, I humbly beg your Accepatation, Care, Love, and Protection for this my Youngest Babe, nakedly committed to your Mercy. Let the Envy, Anger, Malice, and odium Vatinianum of its many zealous, and hot-spirited Adversaries, by a friendly, and unexpected Antiperistasis, enkindle the Coals, and enflame the fire of your Affections towards it : be you the more tenderly affected towards it, because its Tenderness is very obnoxious to the cruelty of rough, and sharp-pricking Bryars and Thorns : Nam lacerat lacertum Largi mordax Memmius. As well as you can, suffer not the Childe to be exposed to the cruell Teeth of the devouring Lyons ; or to the blondy pawes of the outrageous Bears. By this (Sir) you may demonstrate the Truth, Soundness, and Sincerity of many Principles of Religion towards God ; the Loyalty of your Heart towards your Prince ; the Innocency of your Actions towards your Fellow Subjects ; and the Integrity of your Affections towards your Friend : who by the addition also of this Favour unto many former, will be the more inclined to esteeme it his honour, and happiness, to Subscribe himself

Your obliged Kinsman,

Will. Atwood.



TO THE READER.

CHRISTIAN READER,



SINCE man became a Traytor to his Creator; he has not feared to Rebell against his King, his Titular God: Shimei cursed David. Good Princes do too too often undeservedly meet with Railing, and Blaspheming Subjects; whereas they ought not to conspire against, or with violence Resist, a wicked King, their lawful Sovereign. Flattering Absalom, that unnatural Son, that smooth fac't Traytor, had his wise Achitophel, as the Devils Oracle, to be his Companion in his Treacherous Design; And, was not that famous Counsellor, and notable Polititian, rarely qualified for a Judge, or for a President? How cunningly did the Grand Rebell Absalom by his false pretention unto Justice, unjustly steal away the hearts of his Fathers Subjects? How wisely did he apply himself unto the People? How did he catch them with a Bait most proper, suitable, and convenient? thus sighing out an Interjection of dissembled affection (except unto Ambition) Oh that I were made Judge in the Land! that every man, which hath any Suit, or Cause, might come unto me, and I will do him Justice: complaining of the present Government; saying,

Absalom

To the Reader.

That there was no man deputed of the King to hear mens Controversies; *addressing himself with most familiar language unto the People; and expressing towards them much Condescension, great Affability, and extraordinary Courtesies. When any man that had a Controversie, came unto the King for Judgement, then Absalom called unto him, and said, Of what City art Thou? And when any man came nigh unto him to do him obeysance, he put forth his hand, and took him, and kissed him: he also who had so well studied the humour of the People, was not ignorant concerning their Princes Inclination; and therefore endeavours to frame and fashion himself unto the devout minds of his good old Father; abusing his Innocency, and Credulity with a specious pretence of Piety, and Devotion; saying unto the King, I pray Thee let me go, and pay my Vow, which I have Vowed unto the Lord in Helron; for thy servant vowed a Vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord; and the King said unto him, Go in peace: After the common guise of disssembling Rebels; in this very Treason there was a profession of Equity, and Piety; Justice, and Devotion; and mention made of a Religious Vow, as there has been of an holy Covenant. It was therefore no wonder that we read of 200 men, who being called, went with Absalom in their simplicity, and they knew not any thing. May we, because of so glorious a profession, joynd with such a practice, wisely conclude that Absalom, and his adherents were more just and devout, then pious King David? Who, as we read in 1 Chron. 18. 14. reigned over all Israel, and executed Judgement, and Justice among all his people. Adonijah treading in the same presumptuous steps, plays the Traytor also; strengthening his Rebellion with the Confederacy of Abiathar, and Joab; the one a pious Priest; the other a valiant and politick Commander, a famous General.*

Many more Testimonies, in the Holy Bible, may be produced of Faction, Treachery, Treason, and Rebellion: Histories, both Sacred and Profane, afford us many Relations of this Nature; wherein

To the Reader.

wherein has been recorded not only the perverseness, and perjury, of Infidels, but also of Christians, yea of good and believing Christians (of all Ranks and Degrees) unto Lawful Authority; And this indeed is the drift I aim at, that it may not seem wonderful unto us, to see men otherwise very Good, Religious, and Consciencious, engaged in Faction, and infected with Schism; the one pernicious to Civil Societies, the other to Ecclesiastical; and indeed, what the one is to the State, the other is to the Church: Among those very Corinthians, whom St. Paul affirmed to be Saints, sanctified in Christ Jesus, to have received the Grace of God, to have been enriched by God in all knowledge, to have been called unto the fellowship of Jesus Christ our Lord; among those (I say) were found Schisms, Strifes, Envyings, Divisions, and Factions; while one boasted to be of Paul, another of Apollo, another of Cephas, and another of Christ, as if Christ had been divided: And although I do not peremptorily charge that great Apostle St. Peter as a Schismatick, yet may I as a Temporizer, one who through fear, and cowardize, did separate himself for a time from Communion with the Gentiles, because of the circumsed Jews; twice through fear did St. Peter offend; with him at this time did Barnabas, and divers Jews also dissemble, so as to withdraw from converse with the Gentiles, upon which they were justly taxed by St. Paul, for not walking uprightly according to the Truth of the Gospel: And did not their Separation upon this account almost amount unto a Schism? And now I will not wonder at the Temporizing, or Time-serving; yea, or at the Schism of a Presbyterian Moderator: Little reason has he to wrangle at that Translation, Be fervent in Spirit, applying your selves unto the Time; instead of serving the Lord; Καὶ for Κυρίου: I only affirm, that Good and Religious men have sometimes been Relels, and Schismaticks, through the darkness and ignorance of their Understanding; and through the obstinacy and perverseness of their Wills. This Consideration calls for deep Humiliation, and serious Repentance from those among us, who have made great profession of Religion; and, yet contrary unto the Command of Christ, requiring subjection unto lawful Authority, have

St. Peter.

C

To the Reader.

have rebelled against their Sovereign; and being too too forgetful of our Churches Peace, Happiness, and Welfare, have separated, rent, and divided themselves from her Communion; and have bereaved her of many of her dear Children by their most uncharitable practises; these are they, who have preferred their private Opinions, wild Fancies, and strange Enthusiasms, before the Sound, Orthodox, and Establiſhed Doctrine of the Church of England.

I profeſs ingenuouſly, That I have much Charity for many who have been accounted Presbyterians, Independents, Anabaptiſts, and Quakers; and, therefore I heartily deſire them to beware of ſpiritual pride: Let them ſeriouſly aſk themſelves this queſtion, Whether they have not aſſumed too much unto themſelves; having had towering, and aſpiring thoughts concerning themſelves within themſelves; as if God had foreſeen ſome excellencies in them above others; forgetting, that whatſoever of goodneſs they have had, they did receive it of God; not thinking of their own vile, and abominable nature, forgetting by whoſe ſtrength and free grace they have ſometime ſtood; having too much pored upon the groſs and ſcandalous ſins of the fleſh, committed by others, and ſo weakened their own ſight, have not been able to ſee thoſe finer ſins of the ſoul or ſpirit committed by themſelves. Therefore, now conſidering of the notorious fleſhly ſins of ſome, and the ſpiritual iniquities of others, I am forced (O Lord!) with complaint, and aſtoniſhment, to confeſs, that there is very little true Faith, true Love, true Fear, or true Religion in the World. Conſider ſeriouſly, how great a blow, how great a fall, Religion has received by your Pride, Hypocriſie, and Ambition: Remember how ſaid a woe Chriſt hath pronounced againſt thoſe, through whom offences come: Conſider, That you of all Parties, that ever were in the World, have moſt of all arrogated unto your ſelves the names of Holy, Godly, and Religious, men: Let not the Truth, and Wayes of God be any longer blaſphemed, or evil ſpoken of for your ſakes; but now give Glory unto God; and Satisfaction to the Church; return unto her Communion, and deſpiſe her not: be leſs Cenſorious, and more Charitable towards others, who are ſinners,
Know-

To the Reader.

Knowing that you are also in the body : be not high-minded therefore, but fear. God Almighty so defend me by his Grace, as that I may not so sin, as to rejoyce that you have thus sinned ; or to insult over you, that you are, or may be miserable, because you have thus sinned. I think this a great encouragement unto you for the performance of your duty (which will upon your obstinacy prove an aggravation of your sin and misery), that as for the King in Civil matters, he requires only your Obedience unto him so far as the Righteous Laws of God, and just Laws of men, plainly do Command ; and in Ecclesiastical matters (seeing Gods Word commands not expressly any one certain Form of Church-Discipline, to be imposed upon the Churches of Christ), he expects your Submission unto the Episcopal Discipline, as his Established Form of Church-Government, most agreeable to the Word of God, or at lest, not repugnant unto it ; and most commonly, and generally, practised by the most pure, Primitive, and Apostolical Churches of Christ ; and lastly, as most agreeable, suitable, and convenient for, and unto the Temper, and Constitution, of this English Nation : And, for the Ceremonies, which (if I may so say) are pendent upon and appertaining unto that Form, as they are Circumstances of it, and in themselves of an indifferent and Adiaphorous nature ; yet belonging to Order, Decency, and Conveniency, they be wisely, prudently, and justly, enjoyed by the King, whose Power is exercised about Indifferent things. I will herein so freely declare my judgement, as to assert, that though I approve not of a Church gorgeously decked and trimmed with superstitious Ceremonies ; yet am I not so mad, so rude, and so slovenly, as, with many of our Non-conformists, to desire to honor, or embrace, a Church in this World naked of all outward Beauty, Splendor, Ornaments, or Comeliness whatsoever. It must be granted, that visible and external things are many times serviceable, and profitable, for the attainment of things invisible, and internal : Devotion may be helped by the exercises of our very Senses, and so increased ; we are bound, even by our Senses, as much as we can, to glorify God, and benefit our own Souls : The serious observation of the making that Transient

To the Reader.

and Aërial Cross on the fore-head of the Child without any Superstition may many times become unto us an occasion of true devotion outlasting the aforesaid action. Our Aërial Cross cannot be a Relique, and Monument, of Idolatry, because the Word Monument is deduced from Remaining; neither were our particular transient Crosses ever worshipped by Papists; our Cross is not of the same kind with the Popish, differing therefrom in operations; their Cross is said to drive away Devils, and to Consecrate things unto God, which things we ascribe not unto our Cross: Now the diversity of Operations doth sufficiently distinguish between things Artificial, or the kinds of things Artificial, of which number is the Cross: The Cross is a sign, yet not Sacramental, but humane, and voluntary; not of our Covenant with God, but of our Profession towards Men; it doth Historically, not Sacramentally, describe unto us Christs Death: Therefore it is a Slander that we add it to Baptism, as Sacramental, or Essential; this out of divers good Instances I have chosen out, for the Sense of Seeing. Now for the Sense of Hearing, I shall speak a little concerning Church-Musick; which (as I have read) has been partly erected, partly allowed of, by Athanasius in the East, Ambrose in the West, and Augustine in the South: as God loves a cheerful Giver, so he loves a cheerful Worshipper; Musick is requisite, that Devotion may be refreshed by delectation; There is a natural Sympathie between Mans Soul, and Melody: Of what excellent use are our Ears herein for the furtherance of our Piety! As long indeed as we are in this World, we shall stand in need of divers external helps for our Devotion; we shall need the pedagogie of Forms, and manuduction of Ceremonies. I shall not now descend down unto other particulars. I shall desire the Reader, to consider, that I only endeavour to vindicate the Established, and well-known Ceremonies of the Church of England; not any which have been introduced merely by the bold Innovation of presumptuous Intruders. I hope this Discourse, because of its profit, and use for Readers of all sorts, will not be judged by any to be an unnecessary digression, or diversion.

Now I must a while Apologize for my ensuing Treatise, which

To the Reader.

may prove a Pill, or Potion, too bitter for his swallowing, who so sweetly swallowed down the gilded Covenant; but Gold will down, though Gilt breeds guilt.

My first defence I fetch from the People; that they may be undeceived, and never again so generally fooled into Faction, and Schism, by the splendid pretences of Reformation; What Call from God, had our zealous Reformers to amend things amiss either in Church, or State?

My second defence is, from their offensive Actions, which were so gross, and notorious, as that my very bare recital and naked relation of them will render me suspected of gall and bitterness.

My third Argument, is offered unto me from their Abuse of the Kings most merciful Declaration: which discovering of their obstinacy, and perverseness, has (as I must confess) much incensed me against them.

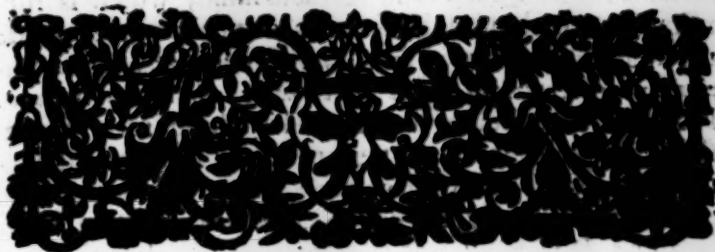
The fourth, and last, arises from a Commendable Zeal, joyned with Knowledge in a good and righteous Cause.

Because I may seem somewhat confused, and immethodical to the Reader; I think it necessary to advertize him, that my Two main Generals of the whole Treatise be, Christmas, and the Oath of Supremacy; unto which the other Subjects be referred Collaterally, and Subordinately, which, as I say in the Frontispiece of my Book, are here and there interwoven in my Treatise; because both Christmas, and the Supremacy, have been diversly, differently, and confusedly opposed, and contradicted sometimes by Presbyterian Positions, and sometimes by Presbyterian Practises. And indeed, the men have yielded me so copious, and large a Subject, that I am very often at a loss in their broad ways, and wide fields; for they were they, who unhedged, and unfenced us, and having broken up our Inclosures, laid us all Common: Therefore these who have been the Authors of the General Confusion, are also the cause of my disorder; yet the margin of my Book affords the Reader a good help, and direction; and so I hope, the variety, and digressions in it, will not so much displease, or distract, as please, and refresh the Ingenious Reader; which is the hearty wish, and cordial desire of his Christian Friend

W. A.

the Senate of the United States
in Executive Session
at the City of Washington
January 1st 1871

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A
COVER
FOR
The Orthodox Christian:

Most Honoured Cousin,



THE Affectation of an assumed Gravity, is inconsistent with the Wisdom of a prudent man; neither is it a proper object of his Affection: A foreknown approporioned Convenience, and apposite Suitableness, in a thing feasible, and object attainable, is (perhaps) the Spring, and, if not *primum*, yet *summum movens*, of the motion of Love and Joy: but truly a counterfeit, or dissembled Gravity is so extrinsecal, extraneous, accidental, and adventitious, that it is

Sect. 1.
Affectation.

A Covert

Sect. 1.
Mirth.

abominable unto a wise and vertuous mind, which is furnished from within it self, from its own rich Store-house and Magazine; *Omnia enim sua fecimus pariter, promptuarium; celesterrimum in se habet magis adumbratum indicium*: Now the seriousness of such a mind is inbred, natural, constant, and permanent, and very properly so, notwithstanding its intervals, interludes, and vicissitudes of natural and irregularity; for indeed, *Gaudium alterum est a rebus*: laughing *Democritus* was as famous for Philosophy, and Vertue, as was the weeping *Heracritus*; yea, (that which seems very strange, and admirable, is,) that the very self same original, and also accidental cause, which produced laughter from the one, produced weeping from the other; and with men contemplative, as your self, *Democritus* shall be preferred before *Heracritus*; because, for the benefit of speculation, he made himself blind by looking upon the brightness of a brazen Basen, lest the beholding of external things, should call away his mind from Meditation: But indeed, in its self, this Coecation was as unlawful, as *Origen's* Catestration. Ridibility is one property of the Rational Soul; notwithstanding all this, yet indeed, the mirth, and rejoycing of men drowned in carnality, and sensuality, is vain, empty, fond, and ridiculous.

Sect. 3.
Gravity.

Hitherto (Good Cousin) I have apologized for my self; fearing lest men that pretend to a knowledge of me, should represent me unto you as a man of very great vanity, and levity; alwayes tuning the Song of *Darius*, who was reported continually to be pronouncing of these merry words, *Plaudo, Wodeo, ridet, Delector, Gaudeo, Labor*, making me like *Asop's* Goat, really wanton, and but seemingly Grave, and Wise. I hope, I have laid aside my *Nugas Pueriles*; and have in its proper season assumed my *Togam virilem*; although I think, I shall never attain unto the grim looks and austere brows of *Cato Censorius*; yet this man gravity did once smile, yea laugh, at the *Bithynian* Embassadors. I profess unto you seriously, (Sir,) as farr as I know of my self, according to my natural *Genius*, I am

not extraordinarily taken or ravished with the gawdy or gilded flourishes of splendid Orators; or airy fictions of vain Poetasters: I admire the profundity of the Natural Philosopher; I commend the Reason of the demonstrative Mathematician; the Honesty and Vertue of the Moralist; and the Wisdom of the Politician; I extol the Sublimity of the curious Metaphysitian, and the praise-worthy Subtilties of the Polemical School-men; I reverence the Speculation of the Spiritual Theologist, and am astonished at those apprehensions I have already of the Contemplations of those Immaterial Substances, which so purely and happily contemplate the Essential and uncreated Verity, the *Primum Ens*, and *Summum Bonum*. I know (I think), when to laugh, and when to weep; how to be merry, and how to be sad; or, at least, I endeavour thus to know, and thus to practise. I desire you to bear with me in this my folly; because constrained: *Ego sum ego, & in serie, & in jocosis*; like *Aesop's* phanstatistical Jay, I neither borrow the gay feathers of the well-eyed Peacock for the one, neither the sable feathers of the melancholy Crow for the other; neither the Fools-coat, nor the Monks-hood: I had rather you should say, I have them of my own, than say, I personate any man. I confess (Sir,) I have been somewhat unmannerly in detaining you thus long at this time of the year under my homely Portal; begging therefore your pardon, give me leave (I beseech you) to usher you further into my more inward Rooms; which I could wish, may not prove too large or spacious for you; neither too slovenly: And because an Inner Room, or *Recessus Interior*, is very proper for Contemplation; Suffer me to impart unto you my present meditation upon the ineffable Love of our most Gracious Saviour Jesus Christ, *Who in the fulness of time*, did once so farre condescend for our happiness to descend from his High, Glorious, and Celestial Palace; (I will not heretically say, making use of the Virgin *Mary*, as his Portal only) unto this mean, inferior, miserable and wretched World: O. Blessed Jesus! What Omni-

Sc. 4.
Christmas.

incomparable Love was this, that moved Thee (God Omnipotent) so low to debase Thy self, as to become a little Babe, enwrapped with Swathling Clothes, and to be contented with the Manger for thy Cradle? What a mystery is this, that he who is the King, yea God of *Mary*, should become the Son of *Mary*? should be born of *Mary*? Where is now *Socrates* his *Delius Natator*? Where is the *Ænigmatical Oedipus*? Where is the wisdom of *Greece*? Now I challenge the wondrous-breeding *Africa*; He who was before, and is Lord of all Time, was born in Time; and that also of a Virgin: This made the Learned St. *Bernard* say, *Virgo & mater utiq; & admirabilis, & singularis; à seculo non est auditum, quod virgo esset, qua peperit, & mater esset, qua Virgo permansit*: Hence by the *Greek* Fathers she was called *Αειμαρτις* *Semper-virgo*; *Helvidius* being by them reputed an Heretick for maintaining the Contrary. For conclusion of this, I shall by the illuminating, and conducting Spirit of God, seek for my Saviour in the Manger, (that is) his Church; enwrapped in Swathling Clothes, (that is) in his Word; wherein I finde that the same blessed Jesus has rich Robes of Righteousness, wherewith to cover and defend the shame and nakedness of my sinful Soul from the piercing eye, and revengful hand of Divine Justice.

Señ. 5.
Christmasse.

This glorious Child being the expresse Image, and Character of his Father's Glory, may very well mind us of the astonishing love of God Almighty the Father, who loved the World with such a *So*, as moved Him to send his only Son into the World to become man, and to die for sinful Man: Here is a Gift indeed! *Alexander* the Great, was said to give greater gifts, then the Receivers could desire: I am sure this is true of God's Liberality towards man; He may therefore be more truly stiled, *Pauperum patronus*, then ever was *Cocceius Nerva*, the good *Roman* Emperour: Now we enjoy *Cornucopia*, without a Fable; Christ is that *Thassus Bonorum*, that bottomless Mine of pretious Gold.

The

for the Orthodox Christian.

The happy Month of *December* is the supposed Time, wherein Earth received this Heavenly Gift, this Gracious Vilit: Hence a learned man cries out, *O thou blessed Month of December, wherein the Earth gives us nothing, but Heaven has given us all things, having given us Him who is All in All!* If it be not the true time, let our Scrupulous Adversaries appoint us an other, more probable; for I am sure they very well love to be ordering, and appointing Times, Things, and Persons: I hope, they be not against the thing it self; surely they approve of the Duty. Time indeed in its own nature is alike pretious, and St. Paul justly condemns the preferring of one day above another; either after the *Jewish* manner in their observation of dayes; or, in maintaining the celebration of dayes, to be of absolute necessity unto Salvation: Had the Apostle absolutely, and generally prohibited the observation of Festivals (and therein the prelation of dayes) he had condemned his own practice; the practice of the other Apostles; yea, and of the Lord Jesus Christ himself: it is for the Duties sake that we observe the Day; Duty distinguishes of Times.

They say, *They keep Christmas on the Lords day*; so confusedly observing the Nativity, with the Resurrection and Creation: *This is the day which the Lord hath made*; this (I confess) is most properly applicable unto the Resurrection: *This day have I begotten Thee*, appertaineth unto the Nativity; then *the Day-spring from on high did visit us*: Faithful Abraham did foresee this day, and did rejoyce at it: when He bringeth in the first Begotten into the World, He saith, *Let all the Angels of God worship Him*: the Angel said, *I bring you good tidings of great joy which shall be to all people; for unto you this day is born a Saviour, which is Christ the Lord*: and suddenly there was with the Angell a multitude of the Heavenly Host praying God. Earth, the place of sorrow, because of Sin, till Christ came on it; was then the place of joy (sayes the learned, and devout Doctor Hyde) because he came to take away the Sin, and

Señ. 7.
Christmasse.

with the Sin, the Sorrow; this made Earth at that time seem Heaven to the Angels; and that made them leave off looking on God in God, that they might look on God in men; leave off praising God in Heaven, that they might praise him in Earth: Thus the holy Angels kept Christ-masse; and not meerly for their own sakes, but for the sake of man, giving him also an example of due devotion; When Angels are commanded to worship the Son coming into the world, is Man forbid? Should Men and Angels be silent, surely the very stones would cry out, yea rocks & trees would dance: Men, I hope, have reason to be thankful for their Salvation, as well as Angels for their Confirmation.

Now for the Time of Celebration (according unto Doctor *Hide*), remember, That he who will not honour Christ on His own day, will scarce pick out another day to honour him in; though he may pretend to keep Christ-masse all the year; or, if he be indeed zealously inclined to honor Christ, yet other Christians cannot be easily inclined to think him so, and *Jews* must necessarily think him not so; for they be scandalized at Christians, who say, Christ is God; and would have them also to think so, when those very Christians worship him not as God; for, if we deny the Dedication of Dayes to the Worship of Christ, How shall we perswade the *Jews* that we do indeed worship Christ as our God?

Sect. 8.
Christmasse.

These men acknowledge Christ as a Powerful and Triumphant Conqueror in his Resurrection every Lords-day; yet seem to be ashamed of him in his Humiliation, in his Manger, and Swathing-bands. Perhaps, they say, their Redemption was perfected in his Resurrection, before his Ascension. Are we afraid of being over-much Religious, if we should solemnize a day for his Nativity; another for his Passion; another for his Resurrection; and a fourth day for his Ascension? If we know not precisely the very time, does it therefore follow, it ought not to be observed at all?

Sect. 9.
Christmasse.

We have the Command and Practise of the Church for the

for the Orthodox Christian.

the Celebration of Christ's Birth-Day. *Clement* the Martyr, admonishes Christians to keep this Day; *Telesphorus*, and *Theophilus* of *Cæsaria*, say, We ought to keep this Day; *Cyprian*, *Basil the Great*, *Nazianzen*, *Ambrose*, *Chrysostom*, and *Fulgentius*, have Sermons upon the Birth-day of Christ; which by *Epiphanius* is recorded among the Solemn Feasts of the Catholick Church: *Valentinian*, *Theodosius*, and *Arcadius*, three famous Emperors, by Imperial Decrees Authorized the Feast of the Nativity: Most of the Reformed Churches observe it; these Authorities are cited by *Mr. Fister* upon Festivals, and I never heard that he was false in his Quotations.

But what is it to them, that such an Injunction was then, and there? And, What is it to them if the like be here by the King of *England*? They themselves have practised the appointment of publick and particular Feasts, and Fasts unto other men; and have so long commanded, that they have almost forgotten to obey; and will not their prescription of about twenty years, invalidate any Regal Injunction whatsoever? Many Ministers among them appointed and observed private Fast-dayes of their own Authority; and were more zealous, conscientious, and devout in the observation of them, and some unlicensed Lectures, then of any publick Festival, bearing the stamp of the Supream, Lawful, Civil Magistrate.

For the encouragement of themselves, and others in their Feastings, and Fastings, they would say, they must preach *the Word in season, and out of season, wresting and perverting* of that very Word: As that Text, *Curse ye Meroz*, &c. (that is) the sluggish Neuters of the Times. *He gave them a King in his wrath*, &c. (that is) Kingly Government is a judgement. But indeed, for the better Exposition of their pious meaning, *King Charles* (the first of *England*), was a sore judgement to them. *To bind their Kings in Chains, and their Nobles in Fetters of Iron*, (that is) to imprison *King Charles*, and his Evil Counsellors. *If thou wilt separate the precious from the vile, then shalt thou be my*

Señ. 10.
Supremacy.

Señ. 11.
Scriptures abu-

mouth unto this people, &c. (that is) if thou wilt Excommunicate the ungodly : Whereas God Almighty does only command his Prophet to make a Doctrinal distinction between the obedient, and those who truly feared him, and the stubborn and disobedient, comforting and encouraging the one, and terrifying and endeavouring to convince the other ; for the administration of the Discipline of the Jewish Church belonged to the Priests, not to the Prophets. *Tell it the Church, &c.* (that is) the Minister, and his two Lay-Elders. *The Elders that rule well, &c.* (that is) the Ruling Lay-Elders. *Joying, and beholding your Order, &c.* (that is) according to the Presbyterian Discipline. *But thou art cast forth like an unprofitable Branch, and shalt be buried with the Burial of an Ass, &c.* (that is) King Charles must not have Kingly, scarce decent Burial. *Tophet is prepared of old, yea for the King himself, &c.* (that is) for King Charles the first of England. As their worthy Brother the Reverend *Hugh Peters*, (that Learned Commentator) ingeniously applied this Text, *My Servant Moses is dead*, unto his deceased friend *Oliver Cromwell*, late Usurper : Besides these, too too many more Texts of holy Writ for their Feasting, Fasting, and Reforming, were basely abused by them ; yea, by them *, who esteem themselves far better Preachers then ever were the famous Fathers of blessed memory. * Now, when these men appeared in Publick Employment on those dayes, they did mock God Almighty ; or their Civil Superiors ; or else were stumbling-blocks to other men.

I suppose, they will not, with the *Petrobussians*, affirm, that Christians ought not to keep Feasts, since they have practised the contrary.

The Question only is between them and the King for the Constitution of such Dayes : we say, That *Asa*, *Jehosaphat*, *Hezekiah*, *Josiah*, and other Kings of the Jews did command the Observation of Feasts, and Fasts : And, that God has made good his promise to the Church in making Kings and Queens Nursing Fathers, and Nursing Mothers ; and,

* Bernardus
non videt om-
nia.
* Calvinus
super Bernard-
um omnia vi-
det.

Sect. 12.
Supremacy.

and, Is there not in these Fathers, and Mothers, Power and Authority as well as Love, and Care? We also know, that *Eusebius de vitâ Constantini* does say, that that good Emperor made a Decree, That all who were subject to the Roman Empire, should Rest from all Labour on those Dayes entituled by our Saviour's Name, and reverence them for the memory of those things, which were done on those Dayes by the common Saviour of us all: Has not the King of England as much power to make the same Decree within his own Dominions? Or, Has he power herein only so far as he has the advice, consent, and assistance, of a Presbyterian Synod? I would not have our Non-conformists to be so very mindful in their own sense of their Religious Covenant, as wholly to forget their good old Oath of Supremacy, when they once seemed better Subjects, then they have since proved.

It was the saying of *Leo Isauricus*, a famous Emperour, *Ἐγὼ Βασιλεὺς εἰμὶ, καὶ ἱερεὺς*, I am King, and Priest; and of another notable Emperour, *Ego & Imperator sum, & summus Pontifex*. The King is *Custos utriusq; Tabula*; he therefore may only say, *pro Lege*; if private men shall say *pro Lege*, or *pro Grege*, they are Traytors, and not Souldiers. In them, as was said to *Alexander the Great*, Warr is but Theft, and Murder. The old famous *Bracton*, in his Customs of England, is thus cited; There are under the King Free-men; and Servants are subject unto his power, as also whatsoever is under him; and he himself is subject to no man, but only unto God: If there be any offence committed by him, for as much as there is no Breve to enforce or constrain him; there may be supplication made, that he would correct and amend his fault; which if he shall not do, it is abundantly sufficient punishment for him, that he is to expect God a Revenger; for no man may presume judicially to examine his doings; much less to oppose them by force, or violence. By the same Author *St. Amrose* is quoted after this manner, *Nothing is more Excellent, nothing more Sublime then a Bishop; yet (says*

Sect. 13.
Supremacy.

the same good Father) Gods Ministers owe Obedience unto Princes, and are subject unto their coercive punishments; and Princes are free from all punishments, that man may inflict. Tertullian, in the name of all the Christians in his dayes, saith, *We honor the Emperor in such sort as is lawful for us, and expedient for him, as a man next unto God, and obtaining from God whatsoever he hath, and only Inferior unto God*: I would the Book, whence I excerpted these three Testimonies, were generally well read over; it is Entituled *God and the King, in a Dialogue between Philalethes and Theodidastus*. The Emperors by their Edicts convoked the Synods; and Kings have power in their own Territories as well to do so, as to Summon Parliaments.

Scct. 14.
Supremacy.

Now I shall confirm the King's Power over all Persons Ecclesiastical, and in matters Ecclesiastical within his own Kingdoms, by two Scriptural Observations of my own; Genesis is properly a beginning, and there I read in the Benediction, which old Father Jacob gave to his Son Judah, these words; *Thy hand shall be in the neck of thine Enemies, thy Father's Children shall bow down before thee: Judah is a Lyon's whelp, he couched as a Lyon, and as an old Lyon, who shall rouse him up? The Scepter shall not depart from Judah, his Father's Children shall bow down before him; (the Tribe of Levi not excepted) because he is as a Lyon, as a Lyon Couchant, who shall rouse him up? Who may say unto him, What dost thou? The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come: All his Brethren must be subject unto him, because God had put the Scepter into his hand, and the Lyon into his Coat of Arms; the Lyon (that couragious King of Beasts) is a proper Emblem of Authority; The Lyon Couchant in Peace is the Lyon Rampant in Arms. In Exodus we read, that when God to stop the mouth of Moses, to silence him, and to still his querulous tongue, (then only eloquent in complaints, and excuses) to his hearts content, assigns him his Brother Aaron for his assistant; he sayes to Moses, *He shall be thy spokes-man unto the people; and he shall be, even he shall be un-**

to thee instead of a mouth; and thou shalt be to him instead of God: He shall be thy spokes-man unto the people, not to Pharaoh only; thy spokes-man; not a Tertullus against thee; not a Railer upon thee; not a Reviler; not a Blasphemer of thee; not a speaker of evil against thy dignity; not a slanderer of thee: Thou shalt be to him instead of God; thou shalt be to him, (Aaron, yea thy Brother Aaron the High-Priest) a Titular God, as a God commanding him, as a God deriving power unto him; according to that of the Psalmist, *I have said, Ye are Gods*: Now the one commanding aright here as Gods faithful *Fidei Commissarius*; and the other well obeying during life; will die at last comfortably, and at their Resurrection shall have a joyful meeting in the Mount of God.

The Kings of Israel placed the Levites in their courses, and created the Priests: King Solomon deposed Abiathar, (a good man), the High-Priest for Treason, and substituted Zadock in his place. *Ejus est destruere cujus est constituere; nihil magis naturale est quam unumquodq; eodem modo dissolvi, quo conflatum erat.* See what power the Civil Scepter had over Ecclesiastical persons after Shiloh was come: When Herod the King had heard of the Birth of Christ, he gathered all the Chief Priests and Scribes of the people together, and demanded of them where Christ should be born.

This Power is in Kings by the Law of Nature, as may plainly be evinced out of the fifth Commandment; for the Moral Law given to the Jews by Moses, was the same that had been before given by God to Adam; only it was written again in Tables of Stone, because by our sin we had much defaced that Writing, which had been engraven in the Tables of our hearts; and the Law of Nature is not impaired, but confirmed by the Law of Grace; since it is the work of Grace to consummate and perfect Nature, not to overthrow it.

It is very observable, to consider, how not only under the Law, but also even under the Gospel this Supremacy has

Scct. 15.
Supremacy.

Scct. 16.
Supremacy.

Scct. 17.
Supremacy.

has been confessed by notable Church-men, to have appertained unto the Supreme Civil Magistrate ; (that is) the power over Ecclesiastical persons, and matters to be in him within his own Dominions. This Imperial Right did

* Papa in Ca-
thedra.

* Pope Leo, and divers other Popes freely acknowledge : and (let the present Pope say what he pleases) *de jure*, it belongs to the Emperour to make a Bishop of Rome. *Basilins* the Emperour, publickly assumeth this Power to himself in the Eighth General Council, in these words, *The Divine Providence having put into my Hands the Helm of the Universal Ship*; * not one of all the Council opposed it; but they all plainly gave their suffrages to it in this their profession, *We well know, O Emperour, that there are under your power, Archbishops, and Bishops, and Abbats, and Clergie-men, and Monks; and that you are the Governour of them All.*

* Concilium.

St. Gregory is reported, in his Epistles, often to call *Mauritius* the Emperour, his Lord. But, before him, the blessed St. Paul, and St. Peter, commanded all men to be subject to their Civil Superiours.

Sect. 18.

Supremacy.

* Imperatores
olim Pontifices
appellabantur.

This Power, and Supremacy is also in Princes, Kings, and Emperours, according to the Law of Nations : * *Antea qui Reges erant, & Pontifices erant; nam Majorum hac erat consuetudo, ut Rex esset etiam Sacerdos & Pontifex; unde & Romani Imperatores Pontifices dicebantur.* Hence among the Titles of *Aurelius* the Roman Emperour, this is one, *Aexiaquus p[ri]us &c, Summus Sacerdos maximus*: the Authority of Religion has been judged to be in the Prince, though the Administration of it has been in the Priest. This truth does well appear in *Moses, Joshua, David, Solomon, Josiah*, and others among the Jews; and in the Roman Kings and Emperours, for what great Power had *Numa Pompilius*, and other Heathenish Kings and Emperours in matters of Religion, and over Religious persons within their own Dominions? When *Jonah* had denounced Gods judgements against *Nineveh*, the King of *Nineveh* proclaimed and published a Fast, by the Decree of himself and his Nobles.

By

By the Civill Law of Rome (according to Doctor Hyde) this Imperial Supremacy, was confirmed according to the Constitutions of Constantine the Great, and after him Theodosius, Martian, Justinian, and other Christian Emperours; insonmuch that the whole Civil Law (especially in the Code, and in the Novels) containeth many severall Laws, both concerning Ecclesiastical persons and causes (that is to say) concerning the whole Discipline of the Church; and this is a Truth which no true Civilian, nor Canonist, can or will deny: For Gratian himself, the father of Canonists, brings in Pope Pelagius professing to Childericus the King, that he was bound by the word of God to be obedient to his Laws. The Laws of England affirm as much for the King of England: which thing being so well known, I shall only produce the Testimonies of two old, famous, and learned Chief Justices, of whom I have read somewhat in a Book, called *An Exposition of the Kings Prerogative*; written about an hundred years ago, by Sir William Staunford. We will first hear Glanvil speak, who was Chief Justice to Henry the Second; *Dominus Rex nullum habere potest parem, multo minus Superiorem* *. Now we may hear the great Lawyer Bracton (who lived in the latter time of King Henry the third) asserting that *Rex parem non habet in Regno suo*: These men did not Affirm the Parliamentary power to be equal with, or to be above, the Regal Power.

Seft. 19.
Supremacy.

Dr. Hydes Justification of the Church of England. Seft. 5.

Princeps quasi primum caput.

Blessed be God, we have a good King over us, to be Subject unto, for conscience sake; but because the Ignorance of some men, and perverseness of others, have administered an Objection against obedience to a wicked King, although their Lawful King; I shall therefore, briefly discover the Commands of God, and the practice of good men in this very case. I have already declared, how that according to the Laws of Nature, the positive Law of God, and the Law of Nations, we owe obedience to our Supreme Civil Magistrate. Before I proceed, I think it very necessary, after a manner, to rev' (at least to some men) a text of Scripture, *Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy people*: which Prohibition

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Supremacy.

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bition was a long while after remembred by Saint *Paul* that great Apostle of the Gentiles; and applyed by him to his Auditors, concerning their insolent, and unjust High Priest

* Affirmativum
obligat omne,
sed non aliter
semper; Negativum
vero obligat
semper, et ad
semper.

Ananias: This command is prohibitive, and we know what great weight is justly attributed to negative Precepts; Therefore curse not the King, no not in thy thought: How carefull ought we then to be, lest we speak evill of Dignities? and how very fearful of Faction, and Rebellious Actions against our Lawfull upream Magistrate, although he were wicked? Especially, considering that Christ (the King of the Church) commands us to love our Enemies, to blesse them that curse us, to do good to them that hate us, and to pray for them that despightfully use us, and persecute us: seeing these duties are to be performed by us, by our Saviour's Commandement unto private men, that are our enemies; much more then unto publick persons, the Kings and Rulers of the Earth.

Seft. 11.
Supremacy.

Having premised this for the good of my self, and others; I now proceed (being constrained by the aforesaid objection) unto a thing, scarce decent, I am sure unwelcome (to wit) a Declaration, and an Enumeration of some ungodly Rulers, and Potentates; Yet this is comfortable to me (which also may be profitable to all inferiours) that while I justly dispraise the Governor, I do as justly praise the governed; by how much the more I discommend the wicked Emperours, by so much the more I commend their Godly Subjects. The first King of the *Jews* shall begin my number; Was not *Saul* a Tyrant in hunting after the Soul, and seeking the life of *David*; Who was most faithful unto him amongst all his Servants; whom he himself confessed to have rendered unto him good for evill? Was not he a bloody oppressor in commanding *Doeg*, without any just cause of offence, violently to run upon the Priests, and to slay them? You have seen a King guilty of Tyranny and Murder; Yet now behold the faithful Subject, the Loyal *David*, whom *Saul* persecuted; *David* not an ordinary, or a private man but a chief Captain, and the Kings Son in Law, when he

1 Sam. 24. cap.
12.
1 Sam. 22. cap.
14.
1 Sam. 24. cap.
17.

Obedientia non
tantum piis ma-
gistratibus, ac
Dominis, sed
Tyrannis quoque
praestanda est:
Vellebimus.

had

had King *Saul* delivered into his hands, by a strange and wonderful providence (more observed by some then precept) and was encouraged by his Servants (trayterous, and ungodly Souldiers) to destroy him, said unto them, *The Lord forbid that I should do this thing unto my Master the Lord Anointed, to stretch forth my hand against him, seeing he is the Anointed of the Lord*; So *David* stayed his Servants with these words, and suffered them not to rise against *Saul*. And after this he said unto *Saul* himself, *Mine hand shall not be upon thee*. And again, when he had his Enemy *Saul* at another advantage, he said to *Abishai*; *Destroy him not, for who can lay hands upon the Lords Anointed, and be guiltlesse?* Well might *David* be afraid to kill the King, when formerly his heart smote him for cutting off the skirt of *Sauls* Robe privily; Surely, some Christians (may they be so called) had not such tender consciences, when they cut off the Head of a pious King in a publique place; neither to this day have I heard of their weeping eyes, or wounded hearts for that their execrable murder; by which they have made him a glorious Saint and Martyr in Heaven, whom (according to their Covenant) they should have made a glorious King upon Earth.

The Heathenish Emperour *Claudius Caesar*, that bloody Butcher of mankind, and abominable Leacher, obtained the second place in my Catalogue: I have in general expressed unto you the wickednesse of an unbelieving Emperour; I must now commend unto you the faithfulness of the great Apostle *St. Peter*, who came to *Rome* under the Raig of *Claudius Caesar*; and according to the will of his Lord and Master *Jesus Christ* did command the *Jews* to submit themselves unto that Emperour. Have all those who have boasted themselves to be his Successors, succeeded him also in this very matter? *Saint Paul* also living under the same Emperour commandeth every soul to be subject unto the Higher Powers; Not because of wrath, not out of fear of outward force or violence, but for conscience sake; and because that these higher powers are the

Sect. 22.
Supremacy.

Ensebius lib. 2.
cap. 14.

ordinance of God, the Ministers of God.

Scct. 23.

Supremacy.

In the third place, shall succeed the Emperors *Constantinus, Valens, and Valentinianus* the younger, who were *Arrians* most arrant Hereticks; who denyed the Divinity of our Lord and Saviour Jesus Christ; and persecuted the Orthodox Christians; We have heard of these Hereticall Emperours, yet we never read, or heard truly, that the Orthodox Christians did reject them as unlawful, and usurping Emperours. The fourth and last place shall be occupied by *Julian* the Apostata, the worst of all: who fell from Christianity, unto grosse Idolatry; who wheresoever he came, opened again the Temples of the Idols: and jested at Christ, and his followers, calling them *Galileans*: I have told you of a most wicked Revolter, yet must I tell you that Christian Souldiers served this unbelieving Lord; as may be read in the Ecclesiastical History of *Socrates Scholasticus*: But some will say, that it was for want of strength and forces that they did not resist this *Julian*; to these I shall answer out of the aforesaid Author that the greatest part of *Julians* Army were Christians, as did presently appear; for this Army choosing *Jovinian* Emperour, and he refusing to be so, because he was a Christian, and they Pagans (as he thought); they all with one voice confessed themselves to be Christians.

*Socrates lib. 3.
cap. 19.*

Scct. 24.

Supremacy.

I might multiply divers other presidents of the same nature of old times, (when Christians were better Subjects, and Subjects better Christians): but I forbear, accounting it in some sort needlesse in respect of my Gracious King, although necessary in respect of his ungracious Subjects; Which may well cause us to wonder at the free mercy of God in giving of us a King; who not long ago (according to our own demerits) through the pride, ambition, covetousnesse, malice, and murder of some men, were without a lawful King; how unworthy-y-happy are we, who awhile ago were reduced into Anarchy, and are now restored to be under a blessed Monarchy; and that Monarchy wonderfully restored unto our Right and Law-
ful

Our Monarch *Charles* the second; a King accomplished with manifold Excellencies, Graces, and Accomplishments, Renowned at home, and abroad for his admirable clemency, mercy, compassion, and moderation towards his very Enemies? I confesse my self unable to praise him according to his deserts; I am sure in this sense he may become a worthy Subject for the worthiest Oratour in the World, for the exercise of his splendid Eloquence: If the King be thus good, how bad then are his disobedient Subjects, who will not obey him in things indifferent, when he commands them: were King *Charles* as bad as King *Saul*, yea as the Emperour *Julian*, yet ought we to obey him actively with good consciences as farre as the Holy Scriptures command us, and when we cannot actively obey God and him together, then ought we passively to obey in abiding, and suffering according to his will and pleasure.

I professe ingenuously, that I know not any one case, wherein it is lawful for a Subject, or Subjects, to oppose his or their lawful King, or his or their King.

Seet. 25.
Supremacy.

Divers did formerly accuse King *Charles* the first of ever blessed Memory of Murder and Popery: and had he been guilty of both, as indeed he was of neither, yet could not his guiltiness have excused their Rebellion: I have declared two examples of murder, and of obedience also (notwithstanding that) in lawful matters: I have also mentioned examples of Arianism and one example of Apostacie, and I have also expressed how quietly, and obediently good Subjects behaved themselves (notwithstanding those crimes) under such ungodly Emperours: & are not Arianism and Apostacie as bad, yea are they not worse then Popery? This case is so plain that I know that no Pope can give a Dispensation to subjects for their withdrawing their obedience both active and passive from their Lawful Superiours: He well deserves the name of Antichrist, whosoever he be, that in opposition to Christ shall endeavour to untie, or cut the knot, which Christ hath knit: that Gordian-knot, so closely knit,

ubilex non distinguit non est distinguendum.

Sect. 26.

Supremacy.

Bishop Hall.

knit, as may not by any man be undone: especially considering that Saint Paul, and Saint Peter, those blessed Apostles, commanded all men in general (in the name of Christ) to yield Subjection unto the higher powers, Kings, and Governours, without the distinction of goodnesse, or badnesse, godliness, or wickedness.

Abimilech the High priest called King *Saul* his Lord. If it be said, it was through fear, I say the same selvish cause produces the same effect, the same good manner in many of our inferiour priests, or Ministers, towards our most Gracious Sovereign: but the impresse, or motto of a good subject is not for fear, but for conscience (sayes our English *Seneca*). Yet where goodnesse cannot mollifie, power can terrifie: Where meeknesse, and humble condescension cannot oblige men to a surrendering up of their hearts (those Royal Forts) unto their Lawful Prince (a Titular God) lovingly begging them of them in matters Adiaphorous, their Majestical Reservednesse, and Regall comminations, can oft times produce a feigned, and external compliance: a bending stick will last the striking of many blows and smart blowes.

Sect. 27.

Affections.

For the different inclinations, qualities, affections, & dispositions in men, there are good Reasons in nature to be given: as the nature of the 4 Elements, and of their first and second qualities: the nature of the 4 humors, and the degrees of them according to such, or such a proportion requisite to such or such a complexion: as also perhaps *Horoscopes*: and the influence of Celestial Bodies upon sublunary. Also the Organs of the Body, by which, as by its instruments the soul acts in this world: whereof there may be a defect, or an excess, or a misplacing of them, for though there be no substantial difference among humane souls *secundum esse*, yet, *secundum operationem, aut modum operandi, datur differentia*; yea also in mens dispositions, or inclinations to acting; because the soul is inclined to act according to the temperature and constitution of the organized body: now by frequent acts from divers and different humours in men, different habits

bits in time be produced in their subjects.

There be also Accidental Causes to be given for this matter : in tract of time a Melancholy man may become Sanguine ; and a Sanguine, Melancholy ; for I believe a Conversion and Transmutation of the Elements in mixt bodies ; whence a new Constitution (that is, as to predominancy affording ground enough for denomination) may arise ; and in this matter, Age, and Aliment are very considerable ; though perhaps also there may be Conversion and Transmutation of Elements (with the concurrence, and influence of the first cause) in a mixt body through their first qualities, without any external cause.

Sect. 28.
Constitutions.

There may be also a Supernatural cause, from that Power, and Sovereignty, which God Almighty has over the dispositions, inclinations, affections, and actions of his Creatures, in the business of Restraint, Direction, and Alteration, without any force upon the will, which yet remains free, and is still *Suarum actionum dominatrix*, as fully as afore ; as in the case of the Egyptians lending to the Israelites : and by the same Power and Providence, Joseph, and the blessed Virgin Mary, with her sweet Babe Jesus, were safer among the Barbarous Egyptians, professed enemies to the Jews, then among their own Countrymen : God can cause our Friends to be our Enemies, and our Enemies to be our Friends.

Sect. 29.
Affections.

From these causes aforesaid, proceed different, yea, contrary qualities and affections in men, Love and Hatred ; Joy, and Grief ; Hope, and Despair ; Boldness, and Fear : hence it is, that some men naturally be free, noble, humble, loving, hearty, plain, upright, and ingenious ; when others be close, reserved, morose, cross, crafty, proud, stout, and servile : hence it was, that some of our Non-conformists (causelessly) did grieve at our Established Ceremonies, and did mourn because of our Liturgy ; when others of them did (as causelessly) mock at them, and deride them. Oh that these ungodly Mockers would at length

Sect. 30.
Affections.

length arise up out of the seat of the Scornful, and meekly sit down in the stool of Repentance! From some one cause or other aforesaid, merry *Democritus* laughed at the vanities, and miseries of this world; when the sad *Heraclitus* weeped.

An Apology.

Pardon now (I beseech you Sir) my stragglings, my excursions, my aberrations, and impertinencies; and if you must follow me in my Ramblings, stoop down now and then, and consider, perhaps in this your wearied pursuit, you may meet with some few drops of hony, whereby you may be refreshed, and the eyes of your minde may be enlightened.

Sect. 31.
Supremacy.

These men who are so curious, nice, and narrow-throated, that they cannot swallow down the commands of their Lawful Superiours; when time was, did both Feast and Fast, and take Oaths too, as fast as Usurpers did command; and indeed then, what did they leave undone, when commanded by that same unlawful Power? yet then they pretended unto as good consciences, and as great Sanctimony, as ever men laid claim unto; and at the same time the Malignants, the Disaffected and the Dumb Dogs, as Dumb Sheep, and like better Saints then meer pretenders, did generally, generously, and constantly endure Imprisonments, Banishment, confiscations, and death it self; of so great force was their fidelity to their God, and King: But what became of the other mens lean Fastings, and fat Feastings? the Disaffected are become the best Affected, and Rebels, now best Subjects; on the other side, Divellish Hypocrisie is discovered, and Rebellion justly punished. When there was no King in *Israel*, every man did as seemed good in his own eyes: Oh how peevish, croffe, and perverse were many men, who did choose rather to observe almost any command, or to take almost any Oath, from unlawful Authority; than quietly to submit to the Imposition of an Indifferent thing from Lawful Authority!

For

For the better understanding of the Kings Supremacy, I will lay down two or three demonstrative Similitudes in Nature, how, as to us, Power and Jurisdiction is *originaliter* in the King; and also, how it is derived from Him; this being premised, that no Similitude runs on all four, or is every way quadrate; as is well expressed by the Mathematicians, by the Triangle within a Quadrangle, or a Triangle in a Circle, wherein there will be Mathematical vacuities, or void distances.

Sec. 31.
Supremacy.

The first shall be the vast Ocean, that congregated Body of Waters by the Ordinance of the Almighty, from whence flow Rivers, Rivulets, and Brooks; and unto which they have their recourse; now both the Original, or primary, and derivative power (as to us) is well expressed by this Comparison.

The second shall be the Heart of man, which Physicians call *Kueistatos tē mikrō tē omniatō*, the Lordly, or Princely, part of mans body; the shop of the vitall spirits; *Primum vivens*, & *Ultimum moriens*; and it is the Ruler and Director of the spirit and blood; and it is called the Sun of the little World: only this part in man is never grieved notably with any disease: the heart is seated by himself as Lord and King, over all the members, in the midst of the breast he ruleth, and all the members receive their bloud of life from the heart; he sendeth forth to every member, spirit of breath and heat, by his moving and stirring; the heart hath bloud in his substance, whereas all other members have in it their veins and Arteries; this heart of man, hath its right and left ventricle, *Communicationis, diffusionis, aut derivationis causa*: Now the King is not only our head, and the breath of our Nostrils; but also, our very Heart; our lives being bound up in his life; and if he have not the Logical priority of nature and time, because King and Subjects are Relatives (although they be *Relata disquiparantia*) yet he has the Civil and Political priority of Dignity and Place: and he may well be called the last dying, who in a sense is

Sec. 33.
Supremacy.

E

almost

almost ever-living; for when Inferiours in a Moral, Civil, and Law-sense, are dead, though naturally and actually living; the King, though actually dead, yet as to his Power, Authority, and Supremacy, is virtually alive: and in this sense the Lawyers say, The King of England never dies. Now concerning the ventricles of this heart, I would not have the Statesman, and the Clergy-man quarrel for the Preheminency, and precedency; or contend for the right side or hand (as men usually do); especially considering the left side is nearest the heart, which Pine-apple, or Triangular part, does a little incline to that side. Remember also of how great power, and importance the Heart is in contraction and dilatation; which consideration is also applicable to our purpose; but I proceed to my third and last Similitude.

Sect. 34. of
Supremacy.

The Sun, that glorious, sublime, and celestial Creature, seated aloft, far above our Reach; with whose bright rayes our eyes are dazzled; with whose presence, and Influential vertues, all Creatures are assisted in their procreation; and all sublunary things in their several species are very much advantaged; by whose approach, the youthful, and the hopeful Spring is raised; by whose continuance we enjoy the pleasant Summer: and upon whose departure the life of our lives, seems also to depart; all Animals waxe pale and feeble; and vegetables, as much dejected, hold down their sorrowful heads, and desperately cast away their Cloathing: the vital heat of man in a great measure returning inward, and downward; the drooping heads of Vegetables looking upon the ground, their nakedness also; and the recourse, or returning of the sap from the Branches downwards into the root, as low as it can go; express a most uncomfortable Winter; and a certain kinde of willingness (as it were) to return unto the earth, from whence, partly by the influential benefit of the Sun, they were produced. This Sun (I say) communicates of its light to the Moon and Stars. After this manner, does the King in his Kingdom, as the Sun in his Horizon, communicate of his Power and

Authority.

Authority unto all his subordinate Ministers, either Civil, or Ecclesiastical; which latter sort in Holy Writ, be compared to Stars. Now there be Stars of a greater and lesser magnitude; there be *stella fixa*, & *erratica*; yea *stella cadentes*, let them therefore look well to their Stations, and seriously remember their Orbs.

Neither have the aforesaid subordinate Ministers only a derivation of Authority from the King; but they, as principal Members (under him their Head) and all other parts, and inferiour Members whatsoever of this Body Politick, may ingenuously acknowledg those wholesom waters, those healing waters, those waters of life (in a sense, under the mercy of God) which they have received from their full Ocean: with thankfulness unto God they confess (in the same sense) that after a sort they have been animated by their noble heart: In the third, and last place, they may justly declare unto the whole world the almost unspeakable benefits, which they have already in possession; and which they wait for with hopeful expectation from the diffusive Influence of their benevolent Sun. For which cause (as I have read) the Laws do attribute unto him all Honor, Dignity, Prerogative, and Preheminence: which Prerogative doth not only extend to his own Person; but also to all his other Possessions, Goods, and Cattels: As that his Person shall be subject to no mans suit: his Possessions cannot be taken from him by any violence, or wrongful disseisin: his Goods and Cattels are under no Tribute, Toll, or Custom; nor otherwise distrainable. For which cause (that is) Subjects do rather or more willingly yield to good Kings their obedience, when they be their *Benefactors; *for, as has been formerly proved, no wickedness of any King can free the Subject of his obedience, when as the Law of God commands it without distinction of goodness or badness in Kings. When Kings are Religious, we obey them, and God in them Actively; and praise God for them: when they are bad, and Tyrannical, we ought to

E 2

pray

Sect. 34.
Supremacy.

Omnium domos illius vigilia defendit; omnium otium illius labor, omnium delicias illius industria; omnium vacationem illius occupatio: Seneca ad Polybium.

Sir William Staunford out of Fitzherbert.

* *Eusebius.*

* There is a complicated Argument that we should obey a good King: and there is a sufficient reason from the very command of God that we obey a bad King.

pray to God for them; and to humble our souls before God for our despising and disobeying of good Kings, and for our other Rebellions against God himself; which have at any time provoked him to set up Tyrants over us: and then ought we to obey God in our glorifying of him by our faith and patience in our Passive Obedience to our Kings: For unto Gods children it is given in the behalf of Christ, not only to believe on him; but also to suffer for his sake. If we obey our King Actively, merely because he is good unto us, and only so long as he is so; truly we do obey out of a base, false, and selfish principle; obeying him rather, and indeed only, for our own sakes, (that is) for our own worldly advantage, and not for Gods sake, or for the glory of God: because the King pleases us; not because by it we endeavour to please our God.

Señ. 36.
Supremacy.

Neither ought we only to pay Tribute unto our King, (as our King), but we are also All of us in our several stations, places and capacities, bound by the Law of God, of Nature, and of Nations, to the uttermost of our powers to defend and protect his Royal Person; and to maintain his Dignity and Supremacy against all opposers whatsoever: Therefore ought we (as much as lies in our power) to withstand the Invasion of his forraign, and to prevent and suppress the Insurrection of his private Enemies: And very careful ought all his Subjects to be (under him) to endeavour after, and to keep the peace of the Kingdom, and the unity of the Church: Thus of old writ *Dionysius* (the good Bishop of *Alexandria*) to *Novatus* the Heretick, *Thou shouldest have suffered any thing, rather then to rend asunder the Church of God.* When ungodly men continued in their sinful courses, and, when the evil of sin was multiplyed, then was also the cause of it, and the evil of punishment repeated; then *there was no King in Israel.* Because the violent oppression of some, and the pernicious Errors and Schism of others, did continue, therefore was there continuance of the want of a King in most unhappy *England.*

*Eusebius lib. 6.
cap. 44.*

Of

for the Orthodox Christian.

25

Of many sad Instances, I shall first speak of that thing, which they called their Association: Let me therefore ask them, What is now become of that, and of their prudent Moderators? To my knowledge, I scarce ever remembered more palpable disorder, greater confusion, more disobedience, & ambition, then in their business of their Association: when they pleased, the same men would not be subject to the then usurped Power, who formerly would not be obedient to the lawful Superiours: Surely they intended long ago to command all, and not to be commanded by any; yea, to subject all unto their own ambitious Tyranny.

Sect. 38.
Association.

They never could produce any power, leave, grant, or authority, from the Protector for their Association, neither indeed cared they; for their Tenet is, that if the Civil Supream Power be negligent, or obstinate, and so do not, or will not set up a Church-Government, or establish an Ecclesiastical Discipline (yea, and such as may please them) then their Clergy may. Does it become Christian Subjects to deal thus with their Christian Kings? while they seem to grant to the Civil Magistrate the power of willing, they take away from him the power of nilling; being peremptory opposers of the Negative Voyce in Kings; passing by that Rational Civil Law-Rule, *Ejus est nolle, cuius est velle*.

Sect. 34.
Association.

I think, I never read a more confused and immethodical Book, and a Book fuller of absurdities, then theirs about their Association, and Discipline; I never (as Mr. *L'efrange* justly affirms of one of their Libels) did meet with an ealier Book to confuze with Reason; and a harder to handle with Civility; and yet (for the credit and honour of the *Essex*-Clergy) it must in general terms go under the Name of the Agreement of the *Essex*-Ministers; upon the same account in Logick with that of their own Reforming Commissioners, those that travel by Sea, or by Land; for, All that travel by Sea, or by Land; not re-

Sect. 39.
Association.

Perhaps the dissenting Clergy were no Ministers in these mens eyes.

membring that in *materia necessaria* an Indefinite Proposition is equivalent, or equipollent, to an Universal : But, how indeed can such irregular and unreasonable men be Rational and exact Logicians. When this their good and learned Book was charged with Non-sense and Absurdities ; then they pressed the Press with those Errata's, and all along they have charged their own faults upon others ; laid their own Brats at other mens doors ; and accused others of the unhappy (yet proper) effects of their own miscarriages.

Sect. 40.
Association.

What is to be thought of these goodly men ? Do not the Grave and Learned Moderators among them well deserve preferment ? Shall not they presently, at least, be made Prebends, Deans, or Bishops ? Surely, they have been so already in their own conceits ; in play and in sport they have been so ; may they not also be so seriously ? Since they have acted it so well ; for they have been Ingenious Actors, gallant Stage-men ; they have Acted with a King and no King ; and a little before our Majestie's coming in, they were playing the fools one with another ; and in jest, (as well they might) they set upon an Hierarchy among themselves, the lowest of their Clergy (may the word be proper) were Bishops ; the highest Moderators, Prolocutors, Super-Intendents, or (if you please) Archbishops : they only acted a mock-Romance, and now, like phantastical *Don Quixote*, and his madd-man *Sancho Pancha*, they thought themselves Brave Fellows : but they were (too too soon, as they thought, and only they), awaked out of their golden dream with a jogge from the lawful Bishops ; who added an Epilogue to their Prologue ; and, if they have not yet, perhaps they may soon send them an *Exeat* ; and thus they have realized their Show, and morallized their Fable for them ; the Presbyterians all this time having been Tragi-comical, and Comi-tragical.

Sect. 41.
Superstition in
words.

One man of late (called a Presbyterian) bespoke, and invited his Auditors (according to credible Information) to meet him at Church on that day, which men commonly

monly call *Christmas*; and why not *Christmaffe*? what harm in the word? surely we are no more Popish, or Superstitious in using the word *Christmaffe*, then St. Paul in naming *Hermes*, *Phaobe*, and *Epaphroditus*, was Idolatrous: and (I pray) when they were Baptized into the Christian Faith, why did they still retain their Heathenish Names?

The * *Priests* of the Jews were called Priests, notwithstanding the Priests of *Thammuz*, their Contemporaries; the Fathers of the primitive Church abstained not from this name, because of the Priests of *Saturn*, and *Juno*, at *Carthage*; or of *Jupiter* at *Rome*; or of *Pallas* at *Athens*. How Superstitious are these same men about words, starting at words harmless, yea, proper, and significant? *Assistent* must be for *Curate*; and *Minister* for *Priest*, or *Parson*; yet, in the Prophecie of *Joel*, Chap. i. ver. 19, 13. we read, that the Priests, the Lords * *Ministers* do mourn; *Ye Priests, ye Ministers of the Altar come, lie all night in sackcloth, ye Ministers of my God*. For the word *Priest*, I have already said somewhat, and much more might be said of * *Priests*, and sacrifices under the * *Priests*, Gospel.

The word * *Minister* is of very large Acception, and * *Minister*. many times applyed to the Laity: *My duty is to honour and obey the King, and his Ministers; and to submit my self to all my Governors, Teachers, Spiritual Pastors, and Masters*, (the Church-Catechism) I will not now discourse of the various applications of this word. * *Words* surely * *Words* are proper, or lesse proper, according as by them we well, or ill signifie our minds to others; great skill is expressed in choosing apt, and apposite words, or terms, for the declaring of our minds, or the notions of our Intellectuals unto others.

* *Minister*, by custom of speech, is of great Commu- * *Minister*. nity; and especially, was it a while ago, by too too common an Ordination, if it may be so called. Is the word *Minister* more proper for these Clergy men; or do they

they therefore love it, because the supream civill powers
 * Rom. 12. 6. are called Gods * Ministers?

† Parson 12.

† Now consider of the word * Parson, never so properly
 applyed as to an Ecclesiastical man, a man in Orders: it
 is the Law-Word, whereby such men (as by some are cal-
 led Ministers) are well expressed, and made known; it is
 scarce at all used in any other sense: Yet I confesse in a ge-
 neral sense the word Priest is most proper; because the
 word Parson is often used in contradistinction to Curat: but
 I thought good to write somewhat of it, because the afore-
 said Ministers did think themselves derided, when they
 were called Parsons. Other words also be offensive to these
 scrupulous men, they must have married wife for wedded
 wife, and festival for Holy-day, and we must have Dio-
 cesan, as well as parochial Bishops. One accounted famous
 among them, having occasion to use this expression* (Lay-
 people) in a Book of his concerning flying in times of
 Troubles, sayes, I must call them so for distinction to be
 understood, not that I would justifie that word of differ-
 ence: Yet he himself was a maintainer of a greater differ-
 ence, and (I believe) a schism: but well might he ab-
 horre the word *Laye*, because he would not have it attri-
 buted to his City Elders: and upon this very account the
 word is generally odious to the Presbyterians.

* Words.

† *De lana Ca-
 prina.*

Altercation or wrangling about * words is about the
 wool of the † Goat: They who pursue words for want of
 matter, like *Domitian*, kill flies for want of men. When
 mens minds begin once to inure themselves to dislike,
 whatsoever is usual is disdained: they affect novelty in
 speech: they recall, foreworn and uncouth words: they
 forge new phrases, and that which is newest is best liked:
 there is presumptuous, and farre fetching of words: and
 some there are that think it a grace if their speech do ho-
 ver, and thereby hold the hearers in suspense, as the lear-
 ned Mr. *Cambden* sayes out of *Seneca*: These that would
 innovate in words, would gladly also innovate in things.

Now for the word *Christmasse*, which is Christs Feast,

Scet. 42.
Christmasse.

or a feast dedicated to Christ: Mas, or Mes is a *Saxon* word, or a Teutonick term, signifying a Feast, or also (as some say) an Oblation or offering; and at this feast we offer up to him Sacrifices of Joy, and Thanksgiving; Yea we offer up our selves: and not only Mas or Mes, but most of our monosyllables be of that language; which (according to a great Antiquary) is of observable Age, and Significancy; for when a man speaks confusedly, and we scarce know what, we say he babbles, or Babels; and we know the story of Babel.

* Vestigat.

We borrow not the word Misse from the Papists; but what, if we did, if they by it mean, and do one thing and we another? all that the Papists speak, or do, they speak not, and do not, as meer Papists: Thus the Pope may approve of, and use part of our Liturgy, and yet this proves not that part of it to be Popery: Popery has its *differentia specifica*, and *proximum genus*; it has its *formale*: but herein I intend to add modesty to my youth, that I may be silent: only in this case I will say of Popery as of Idolatry, that every humane ordinance which was Idolatrous, in its first institution is an Idoll.

Sect. 43.
Christmasse.
Popery.

If these men will still make use of their old Logick, and argue herein, as formerly they did concerning Episcopacy, saying, The day has been much abused, and therefore is not to be observed: I answer as much as may be let the abuses be prevented, and Abusers be punished: but will they agree to this, when they themselves are liable to punishment for one kind of Abuse? But let me pay them in their own coyn, and answer them in their own Logick: There has been abominable Abuses in the Scottish Presbytery (witness their Tenents mentioned by Arch-bishop Bancroft, and their opinions, and practises related by the now Arch-bishop of Ireland) therefore it ought not to be tolerated: Again, we say that *bonum oritur ex integritate* or that unto the constituting of a good Action there ought to be the concurrence of these prerequisites, Good End, Good means, and Good principle: now these our Adver-

Sect. 44.
Christmasse.

Abuse.

* *Omae malum ab Aquilone.*

faries in England for the setting up of their Presbytery, for the ushering in of their Diana, made use of very unlawful, and indirect, and abominable means: They Rebell'd against a lawful King, plundered, and killed better Subjects then themselves, they swelled with tympanical Ambition, and masqued themselves with damnable Hypocrisie: Therefore judging of their end, and principle by their Mediums, we must endeavour to prevent their Presbytery. Should the use of things be taken away because of the abuse, then *Solomons* * Temple, being abused by King *Ahaz* to manifest Idolatry should have been razed by King *Hesekiah*: the * Sun and moon so much worshipped by the Heathens should be destroyed: yea also * *Pan* and * *Barnabas* deified by the men of *Lystra*, and the Bread in the Sacrament, as being adored by Papists. I charge not all who are called Presbyterians with the faults of many, there be some equivocal, and some univocal *quibus conveniunt et nomen, et definitio*: Some who are under the notion of Presbyterians, I believe verily are godly, zealous, conscientious, yea and Loyal Subjects: Although (to allude to the Prophet's comparison) they be as a few Berries upon the top-boughs of a Tree: I do not say superstitious Hull-begs: Yet (notwithstanding this) our univocal or tho.ow paced Presbyterians are in no sort to be esteemed Loyal Subjects: for they (as such) must maintain their Covenant, and the justness, and lawfulness of that horrible, and ungodly war on the Parliament's side.

But they further object that at first this Day's Celebration was instituted for the gaining of Profelytes, and for the encouragement of weak Christians, newly converted to the Christian faith, who lived among Infidels, which at the very same time of the year had their *Dies Festos*, their *Saturnalia*, as at other times they had their *Bacchanalia*, their *Floralia*, their *Cerealia*, &c. and the Lawyers say, that where the reason of a Statute doth cease, there the Statute hath his end. Before I answer, give me leave (Sir) to acquaint you with one observation from the

custom

Abuse.

**** Fisher in his defence of the Liturgy of England.

Presbyterians.

Scet. 45.
Christmass.

custom of the old Romans, celebrating their * *Saturnalia*; * *Saturnalia*. which was, that the Servants did then sit at Table; and their Masters waited upon them, in Remembrance of the freedom all men had in *Saturn*'s dayes. Does not this, (I beseech you) Analogically mind us of * *Christ's Humility*, * *Christ's Hu-* and our honour and freedom? Did not he abase himself, *mility*. and appear in the form of a Servant, as a Minister, and not as one ministred unto? Let us then Rejoyce on Christmasse-Day, not like saucie, malepert, and unmannerly Servants, sitting, but, humbly kneeling at the Table of the Lord, praying unto Him for more Grace; and praying of Him for our pretious Liberty, which He so dearly purchased for us in the form of a Servant.

But I answer first, that this is barely and meerly their own conjecture, and supposition; let them produce their Authority for it: Although the Believer celebrated his Feast, and also the Unbeliever his, in one and the same Month; yet I assert that the Heathen observed his *Saturnalia* sooner in that Month, then the Christian did observe his Christmasse. I answer again (to discover the Presbyterians weakness herein) that suppose it should be granted them that this was the main and only Reason at first for the Institution of this Feast; yet may we not conclude presently, that because that cause is ceased, and because it is not so amongst us now, therefore there is no cause at all, (or cause sufficient) for the keeping of the day. And I assert this, because although the reason of the first use of a thing may cease, yet if another considerable cause does arise, the thing may be continued: Upon this account, along while the Brazen Serpent remained; for this reason * *Aarons Rod* that Blossomed, * *At first, A* and some Manna, was reserved in the Ark for another use, from the first for which they were: *Jam subest causa,* *Token of the* the reason is at hand, for the continuance of this day; so long as they, or men of their spirits, and humours do remain, so long is it the more requisite that *Christmasse* should be observed, as now (through God's goodness) it is; and

Scct. 46.
Christmasse.

Use.

* *At first, A*
Token of the
chosen Priest,
Numb. 17. 8.
At last, A
Token against
Rebels, Numb.
17. 10.

(according to their famous Mr. Corbet) there is likely to be a long succession of them, more then a good many; yet if they and theirs should chance to be extinct (for they are sublunary, as is too too evident from their changes, and madness); Yet, then, I say, the Holy Catholick Church will not so much forget her self, as to forget her Saviour, for many Cogent Reasons.

- Let me yet in my Answer to this their Objection, add another proper, true, and pertinent Instance; If Papists were the first, and main cause of the Oath of * Supremacy; the Presbyterians now are a very great cause of the continuance, and of the repetition of it; now this same second grand supervening cause confirms the necessary use, and prudent Impolition of that good Oath, that Gnat, at which they strain, who swallowed down the * Camel with hearts and hands devoutly lifted up for a more free, quick, and universal passage, and diffusion, and that all parts and members might enjoy a share in, and a participation of that Blessed Covenant: here lies the pinch; here *L'estrang's* his well markt Jade will winch: These Presbyters will scarce with their souls believe, and hardly with their tongues confess the Kings * Supremacy: for indeed the Presbyterians King is alwayes in his Minority and Nonage, and under Tutours and Guardians; as King *James* was a while in *Scotland*, under we know whom. Thus well agree these Positions, *No Bishop no King; A Presbyterian and no King*; or, (at best) *A King and no King*: but learned King *James* (who was well acquainted with these men) concerning the * *Scotch* Presbytery did peremptorily affirm, *That It did agree as well with Monarchy, as God and the Devil*; for then (saith * He) *Jack, and Tim, and Blampson Court. Will, and Dick, would meet, and censure Him, and his Council.*
- * *Supremacy.*
- * *The Covenant.*
- * *Supremacy.*
- * *Scottish Presbytery.*
- * *Conference at Blampson Court.*
- Sect. 47.
Equivocation.
- Neither are all Presbyterians to be believed, who publicly give our Sovereign his Title of *Supremacy*; such a distance, by custom, have they made between their hearts and tongues: To my knowledge, they be well able after their gross manner to equivocate (although not to dispute) with

with the most fallacious Jesuites, πολλὰ καὶ μὴ καλά, καλὰ πρᾶγμα. I will prove this by an Instance or two (out of many). When I questioned with some of them about their not reading of any part of our Liturgy, after the Kings Request, in his Gracious Declaration. They answered me, that they did read and do read part of it. I replying, what part? They rejoyned, The Ten Commandments, the Apostles Creed, and the Lords Prayer.

The second Instance is in the former Minister of the Parish wherein I live, who when the Presbyterian Association was on foot, had many Conventicles, through his Instigation, for the setting up of a Discipline (or a Church-order, as he termed it) amongst his Parishioners; after the Establishment of this, he laboured, *totis suis viribus*, with all his * Might, I do not say, with any * Right, (unless pretended, or misunderstood). In this his enterprise and attempt, he was opposed by my self, and some others of the Parish, and charged by me of his undertaking the introduction of the Presbyterian Discipline with Lay-Elders; which he peremptorily denied, and affirmed that he only intended, for his Assistance, the addition of two Church Offices: I so long continued my opposition unto him, and so strenuously, that I constrained him to unmasque himself, or (according to his own expression) to unvail himself, and to pull off his visage, saying (in the plural number, meaning himself and his Gathered Church; or himself and his Presbyterian Brethren) we intended the Presbyterian Discipline with Elders; although our Modesty (as he said) would have concealed it: this Modesty in them had then been knavery in others, who in those dayes might soon have been hanged for their knavish Plot, and ungodly Conspiracy.

Sect. 48.
Equivocation.

** Non Legimus,
sed Legionibus
suis.

Should these men * Suffer for their Non-conformity, * Pseudo- and disobedience to known and established Ceremonies; *martyrdom.* and for their slighting, and denying the Liturgy of our Church (although the aforesaid Minister denied all National Churches) it would be but an uncomfortable Martyrdom to them.

A Covert

*Singula non pro-
sunt, juncta ju-
vant.*

Charity.

Growth in
Grace.

Blind, Rash, and Indiscreet Zeal has been, and will be the cause of *Pseudomartyrdom*. How are men misled by the *Ignis fatuus* of false Zeal? which in stead of becoming unto them an *Elijahs* Chariot, will, at last, like our artificial Fireworks, blaze, crack, and tumble down these Passengers unto the Earth, if not to Hell; or, at best, into a Sea of Repentance; failing them as *Icarus* his wings failed him; or cheating them, as the Evil spirit cheated the false *Simon Magus*; for though that aspiring Spirit, (being a Prince of the Air) might, *Pegasus*-like (by Gods permission) mount him thither; yet, could he very hardly carry him further: I am sure he could never have soared up with him into the Heaven of heavens. Zeal and Knowledge must be as parallels: as the smoak of fire is directed in its ascent by an upright stick in the Chimney, so by knowledge ought the flame of Zeal to be directed.

Because I am too too well acquainted with the Charity of these men, therefore I think it high time (if it may be) to prevent and forestall them in their censorious Imputations and Accusations, by begging so much Faith and Charity of my Christian Reader, as may free me from the censure of Lukewarmness, and Prophaneess. I know that Zeal without Knowledge, discovers the weakness of the head; and also, that Knowledge without Zeal, declares the rottenness of the heart: Yet (consider) that I do not inveigh against a Regular Progress, or procedure in our Christian Profession, by any expression in my Book. It is good and commendable for men to grow in the knowledge and love of God, and of our Lord and Saviour Jesus Christ; thrice happy is that soul, who is honoured of God with the blessed conjunction of Light and Love, the illuminating and warming flame of Gods Love. It is the duty of all Christians in their own Spheres, and proper stations, by all godly and lawful means to endeavor after a proficiency in Grace, pressing hard after the prize of their most holy Vocation: but, men making a great profession, without sound knowledge, may well be likened to Vainglorious Mountebanks. I only blame those, who be more curious

then

then truly conscientious, more nice than wise, more * zealous than dutiful either to their God, or King : We are justified by faith, and our faith is justified by our facts.

That Minister is worthy of praise, who in his own place, from a good principle, aiming at the right end, does labour to make himself and others more pure, more holy, more humble, more righteous, more sober and wise ; more pure with less guil and hypocrisie ; more holy with less coverousness ; more humble with less pride, and more Charity ; more righteous with less injury and injustice ; more sober with less conceitedness, and more meekness ; lastly, more wise with less rashness, and more solidity.

Because I intend with speed to dispatch this great Subject (knowing the sure ground of my strength), I therefore boldly do * challenge all the Presbyterians to prove that the keeping of Christmasse-day is unlawful, that it is evil, and sinful, that it is *malum per se* ; for indeed, nothing is said properly to be evil, but, that which is such by intrinsical denomination, as wanting some either natural or moral good, or perfection, which it ought to have : they must * yield to me herein ; for they dare not say so of keeping Christmasse. Feast-dayes in themselves are things * indifferent ; now the Magistrates power is in things indifferent, * *Præcepta humana sunt determinationes circumstantiarum ; & utiles sunt ad servanda præcepta moralia prima, vel secunda Talu'a.* Consider, that it is a wickedness before God to disobey the lawful and Supream Magistrate commanding things in their own nature Adiaphorous : hear your own famous * Casuist, *Ad justas leges humanas justo modo observandas obligantur homines in conscientia suis à Deo. * Harum legum obedientia necessario præstatur, nec sine offensione Dei negligitur.* This makes it appear, that we must necessarily obey according to our duty the lawful Supream Civil Magistrate, commanding things indifferent, and, *Res Adiaphora sunt, quæ à Deo, nec præcepta, nec vetitæ sunt.*

Hence forward, therefore, let them be ashamed to deal so grossly with this Holy-day, as formerly some of them have done, who on the very Day, while they pretended the obser-

* We are counselled not to be over-wise ; and advised not to be over-righteous.

Sect. 50.
Christmasse.

* *Arictem e-misto.*

* *Herbam dare.*

* Rom. 14. 16.
* *Ursini Cæth. Adiaphora.*

* *Amesius.*

* *Ursin.*

Sect. 51.
Christmasse.

* Devout devotion.

* Rom. 13. 16.

* Dr Hyde in his Justification of the Church of England. Sect. 5.

Sect. 52.
Liturgic.

observation of Christ's Birth, buried his Day; while they preached his Nativity, they preached the Dayes Funeral Sermon. Did *Job* bless himself, when he cursed his Birth-day? Did these men bless our Saviour, when by preaching down his Day, they might be construed to * curse it? After this manner they performed *opus Dei in Die suo*. Many of these men had also work proper for all their times of Rebellion; and practical Truths, and officious Lies: they likewise, as so many Popes, had Authority over the Scriptures themselves (or they seemed so to have) in their own Expositions; and as they expressed to the world concerning that Text, * *Let every soul be subject to the Higher Power*; for, notwithstanding this, they refused subjection unto our Gracious King *Charles* the First, and denied him his Supremacy; and by their principles and practises, did seem to make that Text Apocryphal; yea, and by their Interpretation of other Scriptures, they endeavoured to make it so: but, when *Oliver Cromwell*, (that ambitious Traytor), by a crooked and winding Ascent had climbed up to the Throne of Government; and with the hands of Bloud and Violence had grasped the Regal Scepter; then for his sake, and their own, they made that Scripture Canonical; then, *Let every soul be subject to the Higher Power. Let every soul be subject; Nec animam Pape excipit*, said * *Aneas Sylvius*, he excepteth not the soul of the Pope; yet *Aneas Sylvius*, when he himself was afterwards made Pope (under the name of *Pius* the second) was of another mind; whence that scoffe was put upon him, *Quod Aneas probavit, Pius damnavit*, What *Aneas* did piously approve, that *Pius* did impiously condemn. This according to my first instance, is a Game called, Off and on; and according to my second, it is called Fast and loose, one and the same play; and a Game well known to Cheaters, and much practised by Juglers. After all this, which has been said; What Apology at all, can our stubborn, perverse, and obstinate Non-conformists have for themselves?

Yet see the most wonderful Ingenuity of most disingenuous persons in their wilful and hardned obstinacy against the famous Liturgie of our *English Church*, upon the favourable

favourable Declaration of our most pious Prince; Oh the profound and most rational Reply that these Learned Divines do give to their Opponents concerning their Non-conformity, notwithstanding the aforesaid Declaration! Observe it (good Sir) and stand amazed at their wit: They read nothing in the Common-Prayer-Book, because the King in his Declaration did graciously promise, that there should be some men of the Presbyterian perswasion, & some of the Episcopal, chosen out to debate consult & deliberate about the Liturgie, (not to compose a new one; as the Presbyterians upon this, adventured to do, beside, and beyond their Commission) whether it were fit there should be an admission of any Alteration; this is their satisfactory Answer. I reply, That in the very self same Paper, wherein the King makes them this favourable promise, there does he also earnestly desire their conformity unto such holy Prayers in the Liturgy, against which they have no exceptions; but perhaps, in their judgements, there are no such Prayers in it; and so perhaps, there are no where else, commanded by any Authority, but their own; they themselves have the straightest Directory, and longest; and such a rare Covenant they have, so blessed a Babe! as it's very production caused them to dispense with their Covenant with God, and their Covenant with their King. I answer again, That notwithstanding that promise of our King; yet it was piously and prudently ordered by him to have the Liturgy used for the present in some places, and mercifully done of him to desire the present use of it generally, if it might be; by this declaring the soundness of his judgement; and also a considerable encouragement unto the practise of a commendable duty: and well might he so do, and so desire, because the Liturgie was then, and (through God's goodness) still is the only publick Form of Prayer authorized by the lawful Authority of *England*: Now there is a necessity of Order, and convenience for a Publick Form of Prayer and Benediction; yea, and to prove the thing good and lawful in itself, we have the command of God the Father for it, delivered unto the *Jews* by the mouth of *Moses*, (the Supream

Sect. 53.
Liturgie.

* *ad Amussim.*

Sect 54.
Liturgie.

* Confusion.

Civil Magistrate) and of Jesus Christ, our Saviour, (King, Priest, and Prophet). And this being granted, my Argument is good; unless these men in this business would have the King as Irregular, confused, and immethodical, as themselves (the very Authors of * Confusion) who like foolish builders, pulled down the Superstructures, and rased the Foundations of famous, glorious, and magnificent Buildings, (according to the testimonies and approbation of *Peter Martyr*, *Martin Bucer*, and almost of whole Christendom) Civil and Ecclesiastical; before they had fully concluded, yea, unanimously agreed upon the Plat-form of their new Edifice; yet they did agree (most unhappily agree) upon the destruction of our *Entia Realia*, to make way for their *Entia Rationis*, their *Chimera's*, their *Utopian-Presbytery*. But I am almost out of the way, I am almost confounded amongst these perverters and confounders. This will give us a glimpse of their great disingenuity, stomachful obstinacy, and perverse disobedience: I have shewed you these things through a crany; I might have given you a sight of them through the wide gaps, large gulfs, and vast hiatus's of their own good Husbandry.

Christmisse.

Thus (virtuous Sir), according to my mean, poor, and slender capacity, I have treated of this Divine Gift (the Son of God by Eternal and Ineffable Generation, the Son of Man in the fulness of time), the excellency of which Gift the sublimest capacity cannot comprehend; alas, Who is sufficient for this matter? It must be our business, by true faith, to lay a particular claim unto it; that so it may not be unto us, *Δεσφ' αδελφ' a giftless gift*.

Sect. 55.
; A Gift.

I have presumed to send a small Present unto you, which may serve to mind you of the afore said so good, so great a Gift, in comparison of which, not only mine, but even all other are trifling toys or petty gifts; and not only in respect of matter, but also of our love, and manner of giving, we fall infinitely short of the love of God, who gave his only Son. Yet I beseech you to accept of my respects toward you in it; which (seeing) because of your deserts cannot be called *donum*, nor *premium*; and, because of its small value,

may

may not be called *munus*, be pleased to term it *munusculum*. *Donum voluntarium est; Præmium debetur, * Munus est rei alicujus donatio, atque honoris signum: Donum, Diis datur; munus, hominibus: præmium, viris fortibus: Munus est id, quod necessario subimus lege, more, et imperio ejus, qui jubendi habet potestatem: Donum, quod nullâ necessitate juris, sed sponte præstatur, et, si non præstatur nulla reprehensio: et, si præstatur, plerumque est laus.*

* Aristot. lib. Rhet. Præmium, Donum. Munus.

I hope my present (whatsoever name it may have of you, if worthy of any) for its nature, and kind, may be very seasonable for manducation, and meditation: an * Apple may be a good object for the more external sense of Taste; and for the more internal common sense. Did Gods free love and mercy move him to send his Son into the world to live, and die for man? Yes surely what need had man of his Son? Ah and alas very much need, very much need! man had eaten of the forbidden fruit; Unhappy man! Unhappy fruit, that is with a mischief called *malum*! But for ever blessed be our skilful, and merciful Chymick, who by his great and gracious Art has made *malum per se, Bonum per accidens*, Our Parents have eaten sowre fruit, and our teeth have been set on edge: but, praised be God for his unspeakable gift, * Jesus Christ, our Lord, who is our wonder-working *Hercules*, our *Ἀλεξάνδρως*, the Driver away of this evil; The pretious fruit of that Tree (the Cross of Christ) destroys the fruit of that fruit of the forbidden Tree in Paradise: did *Hercules* kill the Dragon, that kept the Golden Apples in the Gardens of *Hesperides*? Our Saviour has overcome that great, old, red Dragon the Devil, who with great Craft, and care does watch to keep, and secure within us the cursed fruit of the fruit of that forbidden Tree.

An Apple.

* Jesus Christ the true *Hercules*. Alexander Ross his Myst. Poet.

Such contemplations as these (though perhaps frequent with you) will advantageously be renewed by you. While *Isaac* meditated in the field, when he lifted up his eyes, and heart to Heaven, in a pious ejaculatory prayer (as I suppose) before they fell to the earth, he espied his approaching consort, his lovely *Rebecca*: thus sometimes God graciously deals with us, while we be devoutly employed in holy

Sect. 46. Contemplation.

ly duties; affording unto our faith sights comfortable, and ravishing to our very hearts; yea sometimes blessing us with an external mercy before our devotion be ended. Well might *Isaac* be very contemplative, living by the Well *Lahai-Roi*. (that is) the Lord liveth and seeth me; he lived as in Gods sight, and under his eye, as good contemplative men do: then surely when *Jacob* swore by the fear of his Father *Isaack*, he swore by the greatest of all, by God himself.

Sect. 57.
Contemplation.
* 2 Corinth. 3.
18.

A kind of Spiritual assimilation is produced by Heavenly meditation. *Saint Paul* (I think) almost affirms the very same; How glorious was *Moses* even after he had conversed with the God of Glory upon the Mount; Surely meditation is that mountain whereon good contemplative men have their fellowship with God, and conversation in Heaven. You (worthy Sir) are justly praised for your pious contemplations, and holy ejaculations; you have declared your self to be King *Davids* blessed man, delighting continually to meditate on the Law of God.

Sect. 58.
Contemplation.
* Bish. Hall in
his Art of Di-
vining meditation

Oh that I might have the honour, and happinesse of putting a few steps into your Heavenly Ladder of contemplation by perswading you to follow the steps, and to take the advice of our Grave, and godly Bishop * *Hall*, who counsell us for this exercise to choose a convenient place; time, and site or gesture of body; Solitarinesse of place, the latter part of the day, and a reverent posture of the body. Another man, wishes us for this duty to choose Secrecie excluding company; Silence excluding noise; and Rest excluding motion. Of what magnitude (I pray you) has the World appeared unto you through your prospective? What a vanity, what a nothing, have the Riches, pleasures, honours, and profits of the world afforded unto you, contemplating of their seeming worth, and excellency?

Sect. 59.
Mindnesse.
* *Socrates Scholasticus*, lib. 4.
cap. 20.

Now therefore give me leave to apply unto you, whom in a great measure it hath pleased God to deprive of your bodily sight, the comfortable words of *Monk Antony* unto the famous blind *Didymus*: * *Antony* in the time of the Emperour *Valens*, coming out of the Desert because of the Ar-

rians

for the Orthodox Christian.

40

rians, into *Alexandria*, had conference with this blind *Didymus*, and understanding of his great skill, and knowledge, he said unto him, Let it not at all grieve thee (O *Didymus*) that thou art bereaved of thy corporall eyes, and carnal sight; for though thou wantest such eyes as commonly are given to flies, and gnats for safety, yet hast thou greatly to rejoice, that the eyes wherewith the Angells do behold, wherewith God himself is seen, wherewith the clear shining of the Celestial God-head is comprehended, are not digged out of thy head. These were the words of *Antony* unto *Didymus*, who being a young man, and entred into the principles of Learning, was wonderfully plagued with sore eyes, so long untill at length he was bereaved of all his sight; but God instead of the outward sense of his eyes, endued him of his goodnesse (as he hath endued you) with rare gifts, and understanding of the mind.

It is very observable (according to my judgment) that the Evangelists thrice at least making mention of blind men, and of their Adresse to our Saviour by Petition, still expresse their Cries and Prayers in these words, *Thou Son of David, have Mercy on us, Have mercy on us. Thou Son of David, Jesus thou Son of David, have Mercy on us.* In probability these blind men could have better resolved that Enigmatical Question of our Saviour, How he could be the Son of *David*, whereas *David* called Him his Lord, than the Learned Scribes, and Pharisees could; they did not corporally behold his flesh, when they thus called upon Him, yet then his flesh was visible to the eye of their Faith, which also piercing through the vail of his Humanity, beheld also his Deity, causing them with hopeful expectations strenuously to cry out, Lord that our eyes might be opened, Lord that we might receive our sight.

Sect. 60.
Blindness.

Surely there is a very good reason in nature why blind men are more contemplative then seeing: considering that they have lesse distraction about external objects; I know that an external visible object may be a good Subject for meditation; but I say, there may soon be a weariness, and a confused distraction of the mind through the concurrence

Sect. 61.
Blindness.

of various objects, and too plentiful a diffusion of Animal spirits, there is very much employment for the Intention of spirits, within a contemplative man: a seeing man intending to meditate, *amovet animum ab externis, & sese subtrahit à multitudine negotiorum, & introspicit, & intus descendit*: No externall sense is exercised without the use and assistance of Spirits; now, what Spirits are employed by the seeing-man in seeing, are saved by the blind, and oftentimes by better husbandry be spent in serious meditation,

Sect. 62.
Blindness.

I remember it was said of the blind *Ambrose Fisher*, (that stout Assertor of our pious Liturgy) and of some other blind men, *Cacorum mens oculatissima*; and in the frontispiece of the said *Fisher's* excellent * Book, this to his commendation, and for our benefit is said,

* A defence of
the Liturgy of
the Church of
England, in a
Dialogue.

*Read him that never read, for by this wise,
The blinde leads thee to Church, who hast thine eyes.*

Furthermore, it is the happiness of a blinde man, that no viewed beauty does inflame his lust; other mens goods, excite not his Envy; no mans Wealth, draws with it his Respect; or Poverty, his Scorn.

Sect. 63.
Blindness.

You have the happiness (Dear Sir) by far to outsee the clear and strong-sighted *Lyncens*; he numbred Ships, an hundred and thirty miles off of him: You by Speculation do see beyond the Moon. He could see through a Wall: You, by the eye of Faith, and Contemplation, do pierce the heavens, and there behold your own Celestial Treasures, and stately Mansion; you there behold your massie Crown of Glory; your Christ, your All; where the Body is, there will your Eagle-ey'd faith be also. What though for the present, after a sort you seem to be a prisoner in the worlds dungeon, wandering in the nights uncomfortable shade? yet cheerfully consider, That the golden and joyful morning of an happy Eternity will soon dawn; when you shall be presented to your Glorious Head, a blessed and perfect Member, without spot, or wrinkle, or blemish, or any such thing. This present darkness minds you of the Grave, and Hell; and as it causes you

often

often to Contemplate on; so also frequently to wish, and earnestly to groan after, the unspeakable Light and Glory, which the Beatifical Vision of God affords to Happy souls for ever. Now God, by the powerful operation of his gracious Spirit within us, make us meet to be partakers of the Inheritance of his Children in Light.

As in the beginning of this tedious Discourse, I made a certain Apology for my self; so also do I in the conclusion (and indeed I have need of many). Perhaps, by some, I may be accused of Theft; yet, if I be a plagiarie, I am no Plunderer; if I have stolen out of other mens Books, yet, I have confessed the Theft; and, I am glad I have those Books, and that I can, in part, understand them, and (perhaps) apply them. I have freely cited my friendly Authors (indeed, I have not named my Adversaries): I have oftentimes, also, varied their phrase: but, I know some, who dare not: some, who cannot; yea, and some, who will not, acknowledge their Plunderings; so far are they from making Restitution: Yet will I be silent in this tender, this *Leah-ey'd* point, this sharp pointed point, scarce to be pointed at with the finger: but I will open my mouth, and lift up my heart in humble and devout Prayer unto the God of mercy, that he would be pleased to bestow upon me, a better Judgment, and a better Practice, then these men have expressed; better Principles, and a better Life: and, especially, that he would grant unto me uprightness and sincerity of heart towards him, if with my little spark of Grace, I cannot make so glorious an outward profession of his Name before the world, as other men do: and lastly, that by the assistance of his Sanctifying Spirit, I may endeavour to make my Calling and Election sure, with true Godly fear, and holy trembling, upon the serious Consideration of so many, who have pretended to so high a degree of Saintship, and to so great a perfection of Holiness, while they have been guilty of most notorious Rebellion, most prophane Perjury, and most barbarous Injustice, and Oppression; and (which is worse) to this hour, do seem to us to live and continue insensible of their Impieties;

Impieties; who rather then they will take the vomit of Confession, and purge of Repentance, will still continue Examples, Provokers, and Abettors of Schism, Faction, and Rebellion unto their Fellow-Subjects, and wish and endeavour (as much as they dare) the destruction of King, Parliament, and Bishops: For, we not long ago did consequently, and eventually experience how manifold and prolificall * Error (that many-headed *Hydra*, that big-bellied Monster, that Low-country Lady) has proved: our miserable eyes did then unhappily see the Bloudy Rebels draw forth their Swords, and, in mad desperation, throw away their Scabbards, having very well studied that old Maxime, *Sceleribus nisi per Scelera non est tutum iter*: O God, *Let the wickedness of the wicked come to an end; but, establish thou the just.*

* Error.

Conclusion.

Some sheets of paper have been spent upon this inconsiderable Treatise; mean, because of the Composer; weighty, because of the Truth: should every sheet be esteemed a mite, the sum would amount but to half so many farthings; yet, seeing the whole may be denominated from the greater part, which carries with it the Image and Superscription of *Cæsar*, it must needs then be good and lawful Money; for the same power, which commands in Geometrical proportion, or Distributive Justice, commands also in Arithmetical proportion, or Commutative Justice; appointing to it its subject matter, even what Metall or Coyn he pleases; and the quantity of it also, currant for such or such a value: having therefore no reason at all to question the coin, I hope my mites will passe; although, in one respect (worthy Sir) there is scarce any proportion between them and the debt I owe you; for which, I beseech you to receive them as a pepper-corn of Homage from

Your devoted Kinsman,

April 21.
1662.

WILLIAM ATWOOD.

FINIS.

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